712 361 must pass, the gate watch is placed. During the day the gates are continually open, but at nightfall they are closed and the keys delivered to the chief of police in charge, to avoid any sort of surprise through the carelessness or treachery of the guards at the gate. [696] In the gate halls mentioned above, in those regions which are still independent, the judges often take their places on bazaar days to administer justice to each one who has some sort of request. The punishments decreed are carried out in the same place, so that perhaps those criminals sentenced to hang will be hung upon the ceiling beams, and those visiting the bazaar must pass under them. When General von Kauffmann retreated from the rebellious town of Kokand, immediately after his departure, the Khan he had installed was stuck up like a pig in the bazaar, and when he regained control there for the second time /160/ he ordered the ringleaders to be hung in groups in all the gates of the town, as a horrible example.

In order to assure the safety of their town, the people of Tashkent not only built a very strong wall which was practically impregnable under Turkestan conditions., but they also installed a number [721] of observation posts outside the town. Since declarations of war were not the custom among the people of Turkestan, and the great art of the Turkestan battle leaders lay precisely in the execution of sudden and unexpected attacks in time of peace, the people of Tashkent built a number of artificial conical hills in the steppe, from twelve to fifteen meters high, on which various sentinels were placed, who were supposed to report the approach of enemies. These observation hills are usually found in pairs and are usually located in the even steppe where there are no suitable natural rises in the ground. They extend along the road to Fergana, from which Tashkent was most often exposed to surprise attacks, as far as the modern relay station Uralskaya, seventy kilometers from Tashkent.

Today the town wall of Tashkent, which no longer has any function, has fallen completely into decay, and on the east side, where the Sart and Russian towns meet, it has been entirely levelled because the material of the wall has been used by the Russians and the natives for brick-making.

Like all the towns of Turkestan, Tashkent once had an Urda(1)

1. In the towns inhabited by Tadzhiks, as, for example, Khodzhent/Leninbad/and Samarkand, the fortresses were designated by the name 'Ark' obviously the same root as the Latin arx. /citadel. /

*[cf. cat #6, p. 8 -- Analyst]

all matters in dispute personally. In most cases, however, the begs 100
are completely illiterate persons, with no notion either of the shariat 696
or of reading and writing. In such cases the decision lies in the hands 693
of their divan-begis, who often simply transact legal business. I was once told how these divan-begis actually manipulate justice by the divan-begi of the Beg of Baysun, who had taken a great liking to me. He told me the following quite candidly. If someone has a dispute which he wants straightened out by the beg, he comes to the divan-begi, explains the affair to him, and meanwhile gives gifts to him as well as for the beg, corresponding to the importance of the case. The gifts may be fruit, silken stuffs, khalats or even a horse and trappings. The divan-begi informs the defendant of the complaint received, and the latter must likewise appear with corresponding gifts in order to explain the affair from his point of view. After the divan-begi has heard the arguments on both sides, and received the gifts both for himself and the beg, he reports to the beg about it, expressing at the same time his humble opinion, depending upon the circumstances, that the plaintiff or the defendant should be considered in the right, for the other brought inferior gifts, thereby disclosing his evil intentions. There, as a rule, the matter ends. It is obvious that under such circumstances a poor man has no chance of coming into his own rights, and must be satisfied with every injustice he suffers from the part of the richer man.

In the capitals, goverened by the khan or emir himself, the ruler 692
makes the ultimate judgments in person, and every subject has the right to turn directly to the khan, that is to say, of course, if he is admitted by the courtiers.

The punishments decreed for the criminals in Central Asian khan- 681
ates before the Russian domination, and to some extent in the independent states to the present day, were distinguished for their severity and fearsomeness. For less serious transgressions the bastonnade, arrest, prison and mutilation were decreed, and for more serious crime the death penalty was required, which was carried out in the various states in six different ways.

The bastonnade is practised by an usher of the court placing himself behind the one to be punished, putting the prisoner's arms over his shoulders and holding him by both hands, while a second man works over the prisoner's stripped back with a cudgel about a meter and a half long and as thick as a man's arm. /213/ Whiplashes too are often used instead of the cudgel. These are administered with the ordinary riding whips or nagaikas, and the prisoner receives half the lashes